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Dangers Lurking in Reformed Literature.[1]

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At Marburg Luther said to Zwingli, "You have a different spirit from ours."

By listening to Zwingli and other Reformed theologians, Luther discovered that there was a very deep and essential difference between his own principles and those of Zwingli and Zwingli's companions. Luther recognized that the course which the Zwinglians were pursuing was diverging very decidedly from the road into which the Lutherans had turned.

Sad to say, to-day many Lutherans fail to note the width of the gulf which separates the Lutheran from the Reformed theology. The greater is the danger. This peril is the more imminent because of the situation which at present confronts our Church here in America. In language we are turning English very rapidly. In fact, the process is nearing completion. Only thirty or forty years ago the preacher in the Missouri Synod who could preach a good orthodox Lutheran sermon in acceptable English was a *rara avis in terris, nigroque simillima cygno.* I remember the time when some stared at such a man as a prodigy. To-day there are so few men in our country who can preach fluently in correct German that one hears complaints against the damaged German which is used in many a pulpit. This condition has produced a very urgent and ever-growing demand for sound English Lutheran literature. Even now the demand cannot nearly be satisfied by the supply. The consequence is that many preachers of the Lutheran Church are seeking help from Reformed literature. I do not hesitate to state that there is no Lutheran minister who preaches English regularly that has not delved into the religious

1) Notice that the heading does not read: Why Lutheran Pastors Should Not Read Reformed Theology.

literature of the Reformed Church.[2] In the very output of present-day English Lutheran literature one can at times notice the influence of the Reformed models which have been used. Nor can we hope that this situation may be perfectly relieved within the near future; the best literature is rarely, if ever, turned out to order. However, English Lutheran literature is being produced. Wherefore both those who are producing it as well as those who are using it, while also seeking matter and stimulation from Reformed sources, should work circumspectly and remain conscious of the dangers which lurk in the writings of Reformed theologians. It will therefore not be amiss to mark these pitfalls and erect a few signals to warn the traveler.

The first and, perhaps, the chief ill which afflicts Reformed theology is its *rationalism*. At times this is so gross that it is easily detected. But again it is so completely masked and so interwoven with the very manner of the treatment of a subject, with emphasis, figures of speech, quotation, or phrasing, that it may escape the notice of the reader.[3]

It is because of this rationalism that among Reformed theologians we find scarcely any, I might almost say, that we find no appreciation of the true Scriptural position on the doctrine of predestination and of grace. Reformed theologians are such

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2) I am aware of the fact that German pastors also studied, or browsed in, the writings of German Reformed preachers. But there was proportionately little of this; for in German the Reformed are forced to look to Lutheran literature rather than *vice versa*.

3) Note the sophistry in the following extract from one of Dean Farrar's most eloquent sermons: "On such a question as this I care but little for individual authority; but this much at least is proved by the many differing theories of wise and holy men, that God has given us no clear and decisive revelation on the final condition of those who have died in sin." — In the following from the great Jeremy Taylor's sermons the error is more veiled: "Suppose a man . . . resolve to leave the puddles of impurity and walk in the paths of righteousness, can this resolution alone put him into the state of grace? Is he admitted to pardon and the favor of God before he hath in some measure performed actually what he so reasonably hath resolved? By no means. For resolution and purpose is, in its own nature and constitution, an imperfect act and therefore can signify nothing without its performance and consummation." — A Methodist writes the following bit of misleading confusion: " 'Ever learning and never able to come to the knowledge of the truth.' These are they who 'have a form of godliness, but deny the power thereof.' They never put into practise what they learn and have no benefit of either knowledge or grace. Jesus said: 'He who does the will of God shall know the doctrine.' Such a one in character-building shall have the solidity and strength of a house founded upon a rock."

thoroughgoing rationalists that they believe that every one must either be a Calvinist or an Arminian.[4] Spurgeon, for instance, insisted that Jesus could not have died for all men because it is impossible to conceive that Jesus came to save any one and then failed to save him. The rationalism of Spurgeon is the more dangerous because Spurgeon very often stands four-square upon the exact statements of Scripture, just as all Reformed theologians (who, according to Reformed standards, are orthodox) stand upon Scripture when they teach truth. For if they consistently followed their own rationalism, they would oppose all revealed articles of faith. The Modernists among them do this. Through the subtle rationalism in Reformed literature many of their preachers have also come to say that the real benefit of prayer is entirely subjective, that prayer is a blessed creative activity in the soul of man, but that we should not imagine that it can influence God's action, since God knows things better than we, and that we cannot conceive that God would be influenced by the more or less foolish requests which come from the lips of man. Here their rationalism first of all perverts prayer, changing it from a childlike request into a kind of fanatic raving, and then teaches that prayer has no other than a subjective effect. God, however, has expressly told us what kind of prayer is pleasing to Him and has asked us to believe His Word, which says that, if we ask anything according to His will, He heareth us. 1 John 5, 14.

Again, it is this rationalism which has led them into their own foolish doctrine concerning the person of Christ and of the Sacraments. It is not our purpose to enter upon the discussion of all of these false doctrines. It is our purpose for the present to call attention to the vicious and dangerous influence of this rationalism upon all Reformed literature. All this should cause us, when we read the writings of such able men as Spurgeon, Guthrie, Maclaren, Dean Farrar, Canon Lightfoot, Jeremy Taylor, Dr. Barrows, Bishop Atterbury, and a host of others, to be constantly on our guard against this poisonous adulteration of divine truth, which any one of us may absorb unconsciously.

I have heard a Lutheran preacher in the pulpit ridicule the appellation of "mother of God" for the Virgin Mary.[5] Such and many other misstatements and errors which may deface sermons

4) Cf. *Concordia Triglotta*, Historical Introductions, p. 205.
5) Cf. *Con. Trigl.*, p. 348, 27; 820, 12; 1022, 24.

that are otherwise orthodox are no doubt to be attributed to the fact that the preacher has read the sermons of Reformed sermonizers instead of studying the Confessions of the Lutheran Church and the writings of reliable theologians.

Another poisonous ferment which permeates much of the output of Reformed theologians is *Pietism*. One symptom of Pietism is a more or less veiled contempt for purity of doctrine and a false emphasis on life, works, and sincerity. The Pietist loves the show of great fervor; he has been impressed with it, and he would like to impress others. Now, sincerity dwells in the heart and cannot be seen. But the Pietist will see to it that it is not overlooked. He selects certain works, certain outward practises and observations, or the omission of certain outward actions as infallible marks of the presence of the Spirit of God. Pietism is not satisfied to fast and to pray in secret, nor is it satisfied to allow Christian liberty. Whatever it has selected and determined upon as a mark of true godliness, that it will dictate as obligatory upon all Christians, even though God's Word makes no such demands. The Puritan observance of Sunday, the celebration of the Lord's Supper on every Sunday (Campbellites), immersionism, the refraining from all use of tobacco, card-playing, etc., or the participation in certain works is dealt with as if the observance of rules issued by a Church were of equal importance with obedience to the Moral Law.

Another mark of Pietism which is found among the Reformed is the confusion by which *natural* gifts are lauded as gifts of *grace*. One sect will demand that every Christian be able to pray *ex corde* in public; another sect demands that every Christian have the gift of healing; another one demands that every Christian be able to proclaim the Word of God upon the highways. At times the distinction between a weak Christian and a strong Christian is entirely ignored; at times a fervency of speech and demeanor or some other arbitrary characteristic is deemed the only essential which distinguishes a true Christian.

Such legalistic insistence upon outward conformity, together with the legalistic hedging of the Gospel, appeals to those who imagine that they are to make the Gospel "safe for morality." And Reformed theology, even that which is not of the worst type, is full of just such legalism.

Even where no gross error is found in a number of sectarian sermons, they may yet exhibit a corrupting *eccentricity*. By this

term we mean to say that the whole of Reformed theology is out of center. The central truth of Christianity, that article of faith upon which the whole of Christian doctrine turns as upon its center, is the article concerning our Lord Jesus Christ and justification by faith in His vicarious atonement alone. Where this *articulus stantis et cadentis ecclesiae* is not allowed to occupy the chief place in doctrine and is not made to carry the whole structure of doctrine and application, there all other Christian teaching is out of center and loses its peculiar place and relative importance. It is just this eccentricity, which the novice rarely detects, that plays the mischief with sectarian preaching. Even an occasional erroneous statement will not do as much harm as teaching in which no single sentence can be objected to, but which fails to give justification by faith alone its place as the material foundation of Christian faith and the sun which illuminates all other teachings of Holy Writ. The preacher who imbibes this fault of slighting God's best becomes a veritable pestilence that walketh in darkness.

In pointing out dangers which lurk in Reformed literature, we dare not overlook the danger of *fanaticism*. All Reformed clergymen and theologians are more or less tainted with the notion that God effects His gracious work in man without the Word and without the Sacraments.[6] Therefore they are all much given to new movements, from which they expect great things. They are on the lookout for new methods; they are especially prone to give ear to all manner of novel schemes, attractive suggestions, by means of which great things are to be accomplished. It is just this kind of fanaticism which lacks confidence in the simple proclamation of God's Word in public and private. Hence their hankering after novelties and thrills and sensationalism; hence the staging of spectacular revivals introducing high-pressure methods. We dare not forget that in the very instant in which we surrender our entire and sole dependence upon the Word of God alone, in that very moment we open our doors either to skepticism, which paralyzes, or to revelations, visions, and messages from God without and beyond the Word of Scripture, by which not a healthy, Christian, godly life is produced and fostered, but satanic seizures are engendered and sustained. The Word of God is the bread from heaven and is the water of life. Fanatical appeals are the drugs which at first seem to produce so much quicker and larger results than wholesome food, but in the end enslave and destroy.

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6) Cf. Pieper's *Christl. Dogmatik*, III, p. 139 sqq.

In mentioning the children of Zwinglian theology, we dare not fail to mention the twins — *Sectarianism* and *Unionism.*

Sects are essentially anticatholic. A sectarian church-body has not remained faithful to those doctrines of the Church which are clearly taught in the Scriptures as fundamental, but has left the common path clearly laid down in the Word of God and has followed the by-paths of some opinionated heretic, who claims to have found something more excellent than the general catholic Christian truth.[7] The origin of a sect is the infatuation which causes men to forget the paradise of the Bible in order to gaze with rapture and feast with delight upon the forbidden fruit of the wisdom of the world. 1 Cor. 20, 21; Rom. 1, 22. We are not saying that all members of a sectarian body are to be classified with idolaters and atheists; we are simply pointing out that which genders the sect. God is not its Father; God is Light, and in Him there is no darkness. 1 John 1, 5. Satan is the father of error. John 8, 44. And while truth is one and always agrees with truth, error is multiform, various, of untold number, well-nigh infinite in kind and species; nor need it agree with itself; nor does it agree with the truth. Therefore the great number and variety of sects. Every one of them has its own brand of folly. It holds true of them: *"Jedem Narren gefaellt seine Kappe."* Each of them has its own gnat at which it strains and its own camel which it swallows. Thus we have some who *insist* on immersion in baptism, but connive at the denial of the deity of Jesus Christ. In another sectarian body fervency in public prayer, large gifts for education, eloquence in the pulpit, are lauded out of all proportion, whereas the denial of the efficacy of the Sacrament is rather praised than reproved. A man's or a woman's prayer is made much of. God's Word is carelessly set aside.

Now, "like begets like" holds good also of these sects. Sectarianism breeds sectarianism and schism, and therefore, while the sects seem to be very tolerant, they are, nevertheless, the fruitful soil in which grow all manner of divisions, parties, sects, and schismatic bodies.[8] May we incautiously feed on such matter without danger of infection? One thing we may observe if we are observant: those who prefer the reading of Reformed literature soon show signs of dissatisfaction with Lutheran confessionalism.

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7) Luther, IX, 726.

8) Luther, IV, 826: "There has never arisen a sect from which others did not soon spring up."

Strange to say, the twin of this scattering sectarianism is herding *Unionism.* We could imagine that these two would be mutually repellant, but they are not. They are generally found together and thrive together. We see that in the fold of Rome. In the Roman communion almost every vagary, idiosyncrasy, and strange religious aberration and notion are fostered, and yet all are taught that they may very well live together in harmony under the Pope. Rome swarms with sects as a dog with fleas and a leper with sores.[9] Just so the immersionist with his immersion, the Methodist with his peculiar *method,* the Episcopalian with his apostolic succession, the Campbellite with his fanatical devotion to a name, the Broad, the High, and the Low, the narrow and the wide, the Southern and the Northern, in the sectarian communions finally meet together in the *National Council of Churches.* For, after all, these sects are not sure that they are right, and yet they love their little sectarian byway. Therefore they insist on their self-willed additions or subtractions from the catholic faith, but, at the same time, make a great show of outward union and fraternity. The results of this unionism we now see in the denominations about us as they struggle hither and thither between Fundamentalism and Modernism. This false tolerance and this ridiculous narrow-mindedness cannot but influence their literature, and those who *habitually feed* there for the sake of getting food, stimulation, and thrill will scarcely escape uninfluenced.[10]

In conclusion, attention must be called to a phenomenon the pernicious influence of which has been much underestimated. I mean the tendency of false doctrine to vitiate and corrupt language. A false teacher may use the same words and phrases which faithful pastors use, but at the same time he may so arrange his phrases, statements, and paragraphs as to inject another meaning into these words. Thus false doctrine has been taught in the very words of Scripture itself.[11]

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9) Luther, XII, 273. 1460 sq.

10) "Proinde nullum adhuc apophthegma philosophorum memini legere, quod mihi videatur cum illo conferendum, quod Ioannes Coletus meus, vir pariter et eruditus et incorruptus subinde dictitare consuevit: Tales nos esse, qualia sunt quotidiana colloquia; tales evadere, qualia frequenter audimus. Iam vero quod de colloquio dictum est, idem oportet et de studiis accipere. Qui vitam omnem in Ethnicis conterunt literis, gentiles evadunt: qui praeter obscoenos autores nil evolvunt moribus obscoenis reddantur oportet. Etenim lectio colloquium quoddam esse videtur." (Erasmus, *Adagiorum Chiliades,* 1322.)

11) Luther, VIII, 462. — Cf. Ritschlianism.

Romanism has thus corrupted language. A Roman Catholic does not mean what we mean when he says that we are saved by grace.[12] A Roman Catholic does not mean what we mean when he calls Joseph a saint. A Roman Catholic does not mean what we mean when he speaks of justification. A Roman Catholic does not mean what we mean when he speaks of holiness. All Methodists do not mean what we mean when they say that we are saved by grace. All Methodists do not mean what we mean when they speak of Christians as saints. All Methodists do not mean what we mean when they speak of the necessity of being born again, or regeneration. All Methodists do not mean what we mean when they speak of conversion. An Old School Presbyterian does not mean what we mean when he speaks of election. A Baptist does not mean what we mean when he speaks of Baptism. And thus one could run through half a dictionary of religious words and point out the immense difference between the meaning which false teachers attach to certain words, and the true meaning, which the Bible and faithful teachers attach to these words. This difference in denotation and connotation of terms which exists between Reformed and Lutheran theologians makes the dangers which lurk in Reformed literature all the more subtle and difficult of detection. One who reads and studies much in Reformed literature may thus little by little imbibe all manner of false notions and gradually come to look at many things through the colored glass provided by those who have not applied God's meaning to the words which they use, but have injected their own dreams into the very vocabulary of the Christian Church.

It is very natural for us to ask, What are we to do to meet the demands of present conditions? First, we are to become thoroughly convinced that good English Lutheran literature is a necessity. Secondly, just because we are now to produce reliable English religious literature, it is all the more important that those who are working at this undertaking be on their guard against the subtle errors which lurk in the writings of Reformed theologians. For if the literature which we now produce is snarled with the tangles and eccentricities of sectarian preachers, if what we write and speak now is tinctured with the hues of Reformed dreaming, then we shall have another epidemic such as the *Lutheran* (December 12, 1918) describes as follows: "In the absence of a Lutheran college or seminary young men preparing for the ministry [in 1820]

12) De Harbe's *Catechism*, p. 239.

had no other course left but to secure their education at Reformed schools. Muhlenberg, who had planned for such a school and had already purchased a lot, was left without a succession to carry his plans into execution. There was no Lutheran literature in the English language to which young pastors could have access, and they read and studied books which breathed the Reformed spirit and spoke the Reformed faith. It need surprise no one that under such circumstances the Lutheran Church should have lost its anchorage and slipped its moorings, and that its faith and life and practise should have borne the marks of a mongrel Protestantism."

In the third place, all who are engaged in fitting the old truth with a new outfit of language must beware of idolizing the language while they despise the truth. The truth is God's and is unchangeable and eternal; the language is man's and changes every day. This is not the place to discuss the uncertainties and variations of the English language, a subject upon which books have been written. It ought to suffice to say that this very language which we are now using more and more every day, the English language, is spoken in various ways in different countries and by different people. It is ridiculous to be overnice about linguistic distinctions and overcritical of the style of those who are now addressing us in the English tongue, and at the same time to show little concern for the most precious possession which man can enjoy on this earth. Paul, Peter, and Luke did not write in exact imitation of the Greek of Demosthenes and Thucydides. Tertullian, Augustine, and Jerome were not overcareful to preserve all the niceties of Ciceronian Latin. Luther, as far as language was concerned, boldly struck out into paths of his own, took some liberties with the vernacular of his own country, and succeeded in creating a magnificent speech vehicle for Biblical truth. And yet all these men accomplished great things for God and for the Church. How small is he to whom man's phrasing looms so large and God's truth appears an insignificant thing!

We would not be understood to encourage slovenly speech. We are fully conscious that he who handles the most precious thing which God has given to men should use the best language, the most exact order, and the most careful manner. Of language also it holds good: "He that is faithful in that which is least is faithful also in much." Luke 16, 10. But we are contrasting God's truth and man's language. Jesus, at the very moment when He seemed

to need bread most, spoke as if food and drink were matters very indifferent to Himself and amounted to very little. Matt. 4, 4. And at another time, when His omnipotence had demonstrated its independence of all human calculation of supply and demand, this same Man commanded men to gather even the broken meat after a meal. John 6, 12. And just so, though we are ever so careful in the selection of words and phrases, yet when it comes to making our choice between purity of truth and purity of language, we do not hesitate a moment, but prefer the first to the second. And whoever does otherwise is an idolater, and a very silly and childish idolater at that.[13])

Lutheran pastors, speakers, and writers have the *Bible* and the inexhaustible treasures of Luther's writings; let them not commit the desperate error of the man who lost his *Acres of Diamonds*.[14])

What If Jesus Were Only a Man?

Rev. F. J. Lankenau, Napoleon, O.

(Continued.)

Yes, Jesus is continually representing Himself as equal to His Father. "I and My Father are one," He declares John 10, 30. And John 5, 27 He claims the divine right to execute Judgment; He will reward His faithful servants, Matt. 24, 44—47, and assign to them for their eternal abode mansions which He has prepared for them. John 14, 2. The divine prerogative (Luke 5, 21) of forgiving sins, Jesus exercises unhesitatingly, Matt. 9, 6, in the presence of those who are correct in their opinion that for any one but God to exercise this right is blasphemy. Then, too, it is worthy

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13) We have actually met men who thought that by ignorance of German they might increase their knowledge of English. At one of America's best universities, however, I met men who studied German in order to know more of English. In fact, at this institution German was required if one wished to make a deeper study of English. And indeed, some of the best speakers in the American vernacular whom we heard were men who knew German well. The man who has no room in himself for more than one language — has he very much room? Joseph Addison is a model writer of English. Few have approached him in ease and purity of style, — it is doubtful if he has ever been far surpassed. And yet he knew Latin so well and studied it so assiduously that he wrote good Latin poetry. Of Thomas Carlyle it is said that he read and studied German so constantly that his English was affected by it. But what of that — he produced one of England's greatest classics: *Frederick the Great.*

14) *Acres of Diamonds*, by Russell H. Conwell.

of note that Jesus always claimed to have sole deciding authority in matters of faith and duty. In the Sermon on the Mount He calmly decides every question of morality and duty with His "But I say unto you." With complete self-possession and as a thing absolutely self-evident He assumes the right of sole arbitration in every question of moral duty. The common people readily noticed this marked difference between the manner of Jesus' and the scribes' teaching; "for He taught them as one having authority." He declared that He was the Lord of the Sabbath, Matt. 12, 8, assumed the power to lay down doctrine, commissioned His apostles and disciples to baptize the nations in His name, and insisted that His ordinances be observed in His Church on earth, Matt. 28, 19. 20. He declares Himself the Source of all life. In the remarkable passage John 5, 21—27 He declares that He has life in Himself, which He proved by raising Himself on the third day; that He gives spiritual life to those spiritually dead by nature; that all the dead will hear His voice on the Last Day and come forth from the graves; and that to those who believe in Him the resurrection will be unto life unending, the entrance into an undisturbed communion with Him and the Father. John 14, 3.

In His conversation with Nicodemus, Jesus speaks of the gift of the Son as the richest and greatest gift of divine love to the world, and Matt. 11, 28—30 He declares that He is the one thing needed for the soul. He calls Himself the rest of the soul, while we know from other passages that this is a claim which God makes for Himself. By declaring Himself to be our rest, Jesus makes claim to deity. For Him to make such an assertion regarding Himself and not to be God would, to say the least, not show much meekness and lowliness on His part. Similar are those passages in which Jesus speaks of Himself as the Source of our peace. John 14, 27; 16, 33. For Jesus to direct us ever to Himself as He does and yet be no more than a man, would surely be very egotistic on His part. If Jesus is not true God, He was also guilty of self-exaltation when He told His disciples the purpose of Lazarus's sickness was "that the Son of God might be glorified thereby," and when He asserted that the mission of the Holy Spirit was to glorify Him. John 16, 14.

Here, too, let us look at those passages in which Jesus demands of us that we believe in Him as the only Way to heaven. John 14, 6. To Nicodemus He says that faith in Him brings to the believer eternal life. John 3, 16.

He tells the people that only those who have faith in Him have life, John 6, 53, and John 10, 28 He declares Himself to be the Giver of life to those who hear His voice. As we read this whole passage, John 10, 27—30, we cannot be surprised that the Jews declared that by His assertions concerning Himself He was making Himself God, and that, considering their views concerning Him, they took up stones to kill Him because He had spoken blasphemy. By making the claims He did, Jesus surely did make Himself guilty of blasphemy if He was not God. Consider, too, Jesus' teaching concerning His indispensability to us, John 15, 1—5, where He declares: "Without Me ye can do nothing." In short, for us to follow the Gospel requirements concerning the proper attitude to Jesus would expose us to the curse hurled at those who trust in man, if Jesus of Nazareth is not God.

But we have not yet ended with the claims which Jesus made while visible on earth. He lays claim to the immanent, incommunicable divine properties of ubiquity and eternity and says of Himself that He is omnipotent and omniscient. To the Jews He says: "Before Abraham was, I am," John 8, 58, and in His high-priestly prayer He declares that He was "before the world was," John 17, 5. Matt. 18, 20 He promises His presence to all those who gather in His name, wherever such gathering may be, and Matt. 28, 20 He tells His disciples that He will be with them always. When Nathanael, in response to Philip's urgent plea, came to Jesus, He at once described his character and thus revealed His omniscience. The astonished skeptic cried out in surprise: "Whence knowest Thou me?" and received the answer: "Before Philip called thee, when thou wast under the fig-tree, I saw thee." This reply of Jesus convinced Nathanael that Jesus was the "Son of God," because it proved His omnipresence. And Jesus did not correct the mistake of Nathanael, which He surely would have done as an honest man, had Nathanael been mistaken, but rather confirmed him in his opinion. John 1, 47—51. Omnipotence is another divine quality which Jesus lays claim to. John 10, 28; Matt. 28, 18. If Jesus were possessed of one nature only, the human, how could He have made representations such as those contained in these passages? If we weigh these words of the Lord, how can we explain them in any other way than that the Lord Jesus wanted us to believe that He is the God-man, God incarnate?

In perfect conformity with the declarations of Jesus quoted above and His conduct as there described is His insistent demand

that divine homage and worship be accorded Him. "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him," so says Jesus Himself. John 5, 23. Jesus here tells us that there is no difference between the honor accorded to the Father and that which we owe Him. In honoring the Son, we honor the Father; while in withholding honor from the Son, we deprive the Father of the honor due Him. With great solemnity He speaks of the time when all will see Him sit on the throne of His glory. He suffers divine honors to be rendered Him and commends His disciples who worshiped Him. Matt. 16, 16; 28, 9. 17. He chides Thomas because of his unbelief, but permits the same disciple to address Him as his "Lord and God." Could Jesus have suffered such idolatrous worship on the part of Thomas to have gone unreproved, had it been idolatry, and still be able to lay claim to just ordinary, every-day honesty? —

There seems to be no reasonable doubt that Jesus' own disciples understood Him to lay claim to deity, and they were willing to bring Him the homage due Him as this idea germinated in their minds. The confession of Peter can only be an acknowledgment of Jesus' Godhead. Over against the estimate of the people, who all betoken a high opinion of Jesus according to the testimony given by the disciples, Peter gives expression to his confession: "Thou art the Christ, the Son of the living God." These are not empty words on the lips of Peter, but a testimony of the disciples' conviction that Jesus is more than a man, — more than Elijah, more than Jeremiah, more than the greatest prophet, — that He is the only-begotten Son of God, the Redeemer and Savior of the world. While truly human as the Son of David, He is the eternal Son of God according to His divine essence. Peter wants Jesus, the Christ, to be recognized as the "Son of the living God," not as a mere man, not even as the most exalted of men, but as the Son of God, of one substance with the Father, begotten, not made, of the Father before all the worlds, God of God, very God of very God, perfect God and perfect man, the Son of God and the Son of man. Christ accepts Peter's confession and his definition of Him as "the Son of the living God" and tells him that none but the Father Himself could have revealed the Son thus fully and clearly to him. Matt. 16, 15—17. The disciples imbibed the idea of Jesus' deity from the personal teaching of their Lord, and subsequent revelations served but to expand in their minds the

seed-thoughts which He dropped there from His own sacred lips as He lived with them. Thomas's confession was perfectly in line, therefore, with the convictions of those who had intimately associated with Him during the three years of His public ministry. The words of Thomas, "My Lord and my God," John 20, 28, are not merely an exclamation of wonder and surprise, but words of a believing disciple addressed to Him whom He recognizes as His Savior and as the eternal and infinite God. Unrebuked and uncondemned Thomas addresses Jesus as the very God. With neither word nor gesture does Jesus reject the homage which here is given Him; He rather accepts this worship of Thomas as the outflow of that faith which He has always spoken of as the means of appropriating all the blessings He came to bring to fallen mankind. But of those who companied with Jesus during the days of His earthly ministry Peter and Thomas were not the only ones who accepted Him as the very God. In the sublime prolog to his gospel, John surely brings evidence upon evidence as to his convictions. John 1, 1—18. He calls Him the "Word which was God," says that He was "in the beginning with God," ascribes to Him the creation of "all things," and calls Him the Source of all life and light, the Life and the Light, the incarnate God Himself. The holy women on their way home from the grave accord Him supreme worship, Matt. 28, 9, and the disciples at the seashore in Galilee do the same, adoring Him as God and Lord, Matt. 28, 17. On Mount Olivet the whole gathering of disciples worship their ascended Lord, Luke 24, 52, who, though invisible to their eyes, according to His promise was ever present with them.

(To be concluded.)

THE THEOLOGICAL OBSERVER.

Regarding the antichristian movement in China, Rev. A. H. Gebhardt, of Shihnanfu, sends the following clipping from the *Hankow Herald* of October 16, 1925. "The following is a translation of 'Certain Resolutions Regarding Antichristian Movement Adopted by the Seventh National Convention of the National Student Union of the Republic of China' held in July, 1925. Since the unequal treaties were signed granting freedom for religious propaganda, Christianity has absorbed millions of Chinese to be Christians, and missionary schools are established everywhere with thousands of students. But lately Chinese students as a body have gradually come to recognize the evils of Christianity and to realize that

Christianity is an instrument of the ruling class, used to oppress the class to be ruled. The Y. M. C. A. and other Christian organizations and their officers are the hawks and hounds of the imperialists. In the mission-schools no student is allowed to have any freedom of action or freedom of thought. They compel students to accept Christianity, to go to church, and to enter Bible classes. Their students are not allowed to participate in patriotic movements. They make their students read the hypocritical creeds of 'universal love and social service' of Jesus, so as to chloroform their thoughts. In the works of the Y. M. C. A. and of the churches they utilize the name of prominent men and work together with officials and wealthy people. With materialistic welfare they induce people to accept Christianity. The conduct of those who 'eat' religion is bad. They participate in illegal lawsuits, smuggle ammunition, and help stir up the internal trouble of the country. Their aim in doing so is to poison the spirit and deceive the minds of the Chinese youth. They try to educate the youthful masters of China to become the tamed hounds of the imperialist, so as to realize their ambition to encroach on the Chinese people. Therefore the antichristian movement is gaining strength every day; at the same time the demand for the relinquishment of 'educational rights' and for the dissolution of mission-schools spreads throughout the length and breadth of the country, and students' strikes and the boycott of mission-schools continue as a rising tide. Since the Christian Municipal Council of Shanghai, the American Christian Marines, the International Volunteer Corps, and the British Christian sailors have repeatedly killed scores of Chinese in Shanghai, Hankow, and Shameen, and since a certain Christian missionary testified in The Christian Mixed Court that the British police who fired upon the unarmed crowd was justified, not only the masses of China understand clearly that Christianity is the instrument of the imperialists' encroachment, but also numbers of old, experienced Christians now see clearly that Christianity is an instrument of this imperialistic encroachment. Now the antichristian movement has publicly undertaken the fight against imperialism. We, the National Student Union, being one of the powerful organizations opposed to Christianity and to Christian education, have adopted the following concrete methods: 1. We decided that Christmas Day, December 25, and the week of December 22 to 28 should be observed as Antichristian Week. During this week, when the Christians are trying to recruit followers, every Student Union should stir up the mass of people to carry on all sorts of activities against Christianity. We must make the antichristian movement everywhere work toward antiimperialism. Most important of all, Student Unions everywhere should collect facts and material regarding Christianity and imperialism in connection with the massacres which happened in Shanghai, Hankow, and other places. This can be used as concrete material for propaganda among the masses. We also should print antichristian picture post-cards in lieu of the various kinds of Christmas-cards used everywhere. 2. During the winter and summer vacation, Student Unions everywhere should urge students returning to rural and

industrial districts to inform the public of the evils of Christianity. They should explain clearly that Christianity is the weapon of our oppressors, that the Industrial Department of the Y. M. C. A. is an instrument used by imperialists and capitalists to cheat laborers, so that they will be content and will regard the capitalists as their benefactors, who take care of them, so that the laborers may be slaves permanently. At the same time they should point out the evil conduct of the Christians in rural districts. We must get our laborers and farmers to join the first line of the antichristian movement. The antichristian work of the students during vacations should be reported to the Student Unions. 3. As to our methods of propaganda, in addition to the distribution of handbills, pamphlets, pictures, and other publications exposing the evils of Christianity, we should have popular lecture teams going out everywhere. In a word, we must use the methods which can stimulate the masses easily. We must also utilize the periods when the churches are conducting evangelistic campaigns. We should send our members to participate publicly in them. We should raise various questions with the evangelists, and then we should inform the public of the relationship between Christianity and imperialism. (For instance, the missionaries, the officers, and the workers of the mission are foreign slaves and the 'running dogs' employed by imperialists and capitalists.) We must pump out the crimes and evils of the Chinese Christians, who use Christianity as a means to cheat their own people. 4. Student Unions everywhere should continuously inform the public of the evils of the Christian Church and of Christian education and show that they are not filling the needs of China. We should also explain to the public the insidious plan of cultural invasion employed by the imperialists. We must stir up the Christian students in Christian schools to reform their schools, demanding the abolition of compulsory instruction and worship, the improvement of courses of study, the abolition of unequal treatment, the granting of liberty to students to organize Student Unions, and the emancipation of the students. We must work for the freedom of the two hundred thousand youths who are receiving the 'slave education' of the mission schools. We should strike to accomplish the three following results: a) We should petition the Ministry of Education to adopt concrete methods of abolishing mission-schools. b) Student Unions everywhere should organize committees to speed up the restoration of educational rights. Before educational rights are returned, we should, on the one hand, urge students not to enter mission-schools and, on the other hand, help those who are in them to leave these schools. c) To those students who receive pecuniary aid from the Church and who are willing to leave the mission-schools we should extend suitable economic help so as to help them go to other schools. 5. Student Unions everywhere should appoint members to enter, and participate in, the activities of the Y. M. C. A. and other Christian organizations. We must demand that their finances and programs be open to the public for inspection. We must oppose the minorities who are in control, and we must work for their reorganization. 6. Y. M. C. A.'s con-

stantly use athletics, popular education, etc., to do evangelistic work, so as to smother the political thoughts of the youth. They are a detriment to the patriotic movement. Sudent Unions everywhere should expose them continuously, reveal their secret plans, and oppose Christians' participating in any athletic organization. We also must prevent them from establishing popular education schools (and hospitals). 7. Student Unions everywhere, in carrying out the antichristian program, should cooperate with the antichristian federation closely wherever there is one. 8. Student Unions everywhere should appoint special delegates who will try to induce Christians to leave the Church and will publish the names of Christians when they have made such a decision. In this way their own awakening will be made known and will help to awaken those who are still chloroformed."

Insight into the condition of Hebrew Protestant Christians in the United States was given before the International Hebrew Christian Conference at London, September 7, 1925, by Mark John Levy, of Washington, D. C. He said: "Scattered throughout the United States and Canada there are probably ten thousand Protestant Christians of Jewish descent, belonging to the hundred and one Gentile denominations, whose Gospel testimony is almost wholly lost to Jewry. The Roman Catholic Church has an influential group of Jewish converts, also the Salvation Army, including a number of its officers. The so-called Christian (?) Scientists claim about 50,000 Jewish members. The Reformed Jews encourage the reading of the New Testament and are on the same platform religiously as the Gentile Unitarians. All told, there are not more than one hundred Hebrew Christian missionaries working among the 4,000,000 Jews in America. In some cities with Jewish populations of from 10,000 to 60,000 there is no Jewish or Gentile Christian actively laboring in their midst. When preparing for the first Hebrew Christian Conference in New York, I had the names of about 100 missionaries and ministers of the Gospel of Jewish birth, the latter serving rural churches almost exclusively. Why are not more of these Hebrew Christian ministers, some highly educated, working among their own people? Some of these ministers do not reveal their Jewish ancestry to their congregations. Some congregations, after electing or favorably considering Hebrew Christians for the pastorate, have rejected them after discovering their Jewish origin. No full-blooded Hebrew Christian is filling an important pulpit in America, so far as I know. Many communicants do not speak of their Jewish birth to their Gentile pastors; the daughters of a former Jewish missionary withheld this information for years from the congregation of their choice. Other Hebrew Christians of like disposition, holding official positions in the churches, dread contact with Jewish missionary activities. One Christian worker told me that she was over sixteen years of age before she discovered that her mother was a Hebrew Christian. Some of the Gentilized Hebrew Christians are very wealthy and related to the most influential families of the United States, as represented in the Supreme Court, the Senate, the pulpit, the press, law,

medicine, education, banking, and commerce. One American bishop is the grandson of the former Jewish Governor of a Southern State; another bishop was of suppressed Jewish ancestry. The late pastor of Wanamaker's great church had Jewish blood in his veins, also the writer of 'Home, Sweet Home,' and the Booth leaders of the Salvation Army and Volunteers of America. Moreover, there are tens of thousands of mentally converted Jews in the United States, who, for various worldly reasons, make no confession of their belief in Christ. Many who are spiritually converted shrink from a public confession because they believe this involves enforced separation from Jewish family and racial life. A well-known bishop told me that three Jews of wealth and culture in one not overlarge city had confessed their faith to him, with a declaration that they were not prepared to face the inevitable grief that follows baptism. It is a cruel wrong for the Church to allow the opinion to persist in Jewry that loyalty to Christ necessarily involves disloyalty to the Lord God of our fathers or to Israel, as I hope clearly to prove to-morrow in my paper on 'An International Hebrew Christian Alliance.' A daughter of the aged and heroic Jewish couple who perished on the *Titanic* publicly confessed her faith in Christ after their death. She had believed in Him many years, but would not declare it so long as they were living, probably because our Jewish national and social freedom in the Gospel was unknown to her. A respected Jewish Rabbi secretly acknowledged his faith to a Christian pastor of their city, but judged it unwise, he said, to sacrifice his influence in Jewry by joining one of the warring Christian sects. The vast majority of Jewish leaders in the United States have been won for Christ altogether apart from organized Jewish missionary activities, many through hearing the Gospel preached in the open air, more through coming into vital contact with Christianity in villages and smaller towns where there is no synagogal provision made for worship. They are mostly well-to-do and often become highly esteemed Gentilized church-workers. Shortly before leaving the United States, I was invited by a Hebrew Christian official member of a small Episcopal church to visit his country town. He is a prosperous merchant, who has been fighting a bitter home-battle with his wife for years because of his acceptance of Christ. I was compelled, after preaching, to stay overnight in the town, but she absolutely refused me a bed when I went to her home on her husband's invitation. In another Southern town the leading Jewish merchant, evidently a secret believer, attended, with others of his kindred, several of my services. I was invited to the home of his brother, and there we talked freely before the elders and children of the two families about the Christian (Messianic) faith. The stumbling-block to an open confession in this case is, seemingly, the intense Ku Klux Klanism of the neighborhood. These two cases epitomize the national and social tragedy of Hebrew Christianity under prevailing unscriptural conditions: Bitter opposition in the Jewish home on the part of the unconverted family member, on the one hand; on the other hand, social ostracism and commercial discrimination on the part of

professing Gentile Christians towards prospective Hebrew Christians who love their families and are not willing to appear as renegades to their ancient race. So the spiritual fruit-trees of Judah blossom and bud for Christ in the United States and Canada, even though the harvest is small, because in synagog and church the deadly frosts of prejudice, the blasting winds of false teaching, the scorching rays of passion, pride, and pleasure, the ceaseless mad rush for money, the sunless blight of loveless creeds, and the incessant feuds of the husbandmen in His vineyard cause much of the fruit to perish ere the ripening days have come. Tears fall as I conclude this brief paper. And there is little but tears inwardly for a Hebrew Christian who seeks to declare 'all the counsel of God' (Acts 20, 19—27) and strives to hold the scales of justice fair between unconverted Jews and sectarian Christians, Episcopal or non-Episcopal, especially those connected with the *Gentilizing* Jewish missionary societies. God grant at this conference that our hearts will be so humbled by the remembrance of His mercy, our minds so yielded to the guidance of the Holy Spirit, and our spirits so lost in the joy of the Lord, which is our strength, that a Hebrew Christian message will be prepared for this sin-cursed world that will not only bring glory to His name, but also prove an unspeakable blessing to the Jews, the Gentiles, and His distracted Church."

Heb. Christ. Alliance Quarterly, October, 1925.

The "Hebrew Christian Alliance Quarterly" for October (edited by Max I. Reich at Morrisville, Pa., and published at New York City) is devoted to a description of the first International Conference of Hebrew Christians at London during September, 1925. "Besides the United States and Canada, Britain and Ireland, Australia, Germany, Denmark, Sweden, Austria, Switzerland, Poland, Russia, Bulgaria, Roumania, Jugoslavia, Palestine, Persia, and the Free City of Danzig were represented." As regards doctrine, the Alliance seems to be cast on a broadly evangelical basis, no particular confessional symbols of the Protestant churches having been adopted, though in our country the Presbyterians appear to be closer to these Hebrew Christians than any other Protestant body. At the first session Editor Reich spoke on "The Vision of God in the Face of Jesus Christ the Goal of Spiritual Quest." At the first business meeting Mark John Levy "told us that there were probably some 10,000 descendants of Hebrew Christians in the Protestant denominations of America, most of whom hide the fact of their origin. Leon Rosenberg, formerly of Odessa, now of Frankfort, spoke of a similar state of things on the continent of Europe. Even the Greek Church of Russia contains thousands of these secret Hebrew Christians. He told us of a Greek Catholic priest he had met who confessed to have been a son of our nation. The Hebrew Christians of Russia, we learned, are found largely in groups and in organized congregations of their own. . . . It had been felt a necessity thus to group themselves together, as the Gentile churches did not offer a congenial home for Jewish converts. . . . Hebrew Christians need

special pastoral care. [This is called "shepherding."] We were told of a Russian official who dreaded the prospect of 'Christ getting into Jewish hands.' Jewish Christians are increasing daily in Russia. Many were martyrs for Christ. We heard the touching case of one, our brother Pinsky, whom his family drove out because of his faith in Christ. Daily he knocked in vain at his own door. He was told he could be admitted, but 'not with Jesus.' Finally he died of a broken heart. Now the present Soviet government has expelled the leaders of the new Hebrew Christian congregations. They cannot go back to Judaism and also feel that 'missions to the Jews' cannot properly look after them. They do not want to put the new wine into old bottles." S. B. Rohold, who had returned to Palestine in 1919, reported: "There is a new Israel in the land now. The Chaluzim present a new type of Jews. They are idealists, and some 50 per cent. of them died like flies in the pursuit of their ideal to recreate the ancient Jewish homeland. There is no opposition to Christ among them. To-day Palestine has some 30,000 of these Chaluzim. In August there were 99 Jewish colonies; 2 more have been added since . . . . 70 of these colonies possess a synagog." The speaker referred to "the momentous Balfour declaration and the impartial administration of Sir Herbert Samuel, the first governor. He expressed the belief that the reported "Arab animosity to Jewish settlements was artificial." "The opening of the Jewish University was a notable event. . . . There is a babel of religious voices in Jerusalem. But yet something else is wanted. Can Hebrew Christians meet that want?" Peter Gorodishz described conditions in Eastern Europe. "In Russia and Poland Jews smuggle themselves into forbidden cities. The unjust legislation makes liars of them. There must be nearly 5,000,000 Jews in Poland. There are different kinds: Orthodox, Chazidim, Myotics. But a change is passing over them. The old type of Rabbi is disappearing. Rabbis take up business with considerable success. Modern schools supplant the old 'Cheders.' The teachers are mostly atheists. Their motto is: 'Live for to-day. Let to-morrow care for itself.' Jews have a feeling of inward bankruptcy and in their religious devotions shout loud prayers to drown the cry of their hungry hearts. In the midst of all this the national idea grows continually. The feeling of Israel as a nation has been revived. There is homesickness after Eretz Jisrael. Even the children, like in the time of the crusades, band themselves together to return to Palestine, while many young Jews go out into the fields to train as farmers, as a preparation for agricultural pursuits in Palestine. As for the Gospel-message, Jewish nationalists are antireligious. But the fact remains the Jewish heart cannot be long divorced from God. [?] Some of the Zionists have even declared: 'When we are back in Zion, we will wipe out the tragedy of Calvary.' The oppressive measures against the Jews in Poland have made more converts to Zionism than all the Zionist propaganda put together. [By the way, the Hebrew Christian Alliance is convinced that it cannot take part in Zionism and must "organize its own Zionist movement for the setting up of Hebrew Christian colonies

in Palestine."] The Jews in Russia number nearly 4,000,000. Moscow alone has ½ million. They are in a sorry plight. The Bolshevists regard them as capitalists; the anti-Bolshevists, as Communists. They are between the upper and nether millstone. The 'Cheders' have been suppressed by the government in Russia. Any kind of religious instruction is forbidden. The result is that sometimes children rise up against their parents and accuse them of having attempted to persuade them to learn religious observances." The following doctrinal papers were read before the Conference: 1. "A masterly address on the inspiration of the Old Testament," by Khodadad E. Keith, a Sephardic Jew from Persia. "He showed how trustworthy were the geology, anthropology, biology, and comparative philology of the early chapters of the Book of Genesis." 2. "A defense of the much-assailed Book of Deuteronomy," by E. B. Samuel. 3. "The fivefold portraiture of the Christ in the New Testament," by Max I. Reich. 4. "The Hebrew Christian's acceptance of the New Testament as the fulfilment of the Old," by I. E. Dickinson, of London. A number of papers dealing with practical issues in Hebrew Christian church life were read. Sir Leon Levison introduced the subject of founding an International Alliance of Hebrew Christians, and Elisha B. Samuel offered a resolution to that effect, which was adopted. The chief reasons given for this organization are: "1. The need of our unbelieving Jewish brethren; 2. the need of our unshepherded fellow-believers of the house of Israel; 3. the need of enlightening the Christian Church." DAU.

What Remains to be Done? — *Das Evangelische Deutschland,* published in Berlin, presents some figures concerning the work which must still be done by Christian missions. "Africa has 42,000,000 Mohammedans. Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathens. Siam has 87,000 Buddhist priests and 13,000 Buddhist temples. Quite a number of the 340,000 Indians in the United States of America are still adherents of the religion of their forefathers. 216,000,000 of the population of India are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are Animists, and less than 5,000,000 are Christians. On the Philippine Islands reside 300,000 Animists and 500,000 Mohammedans, 1,500,000 Independent Catholics, and 2,000,000 Roman Catholics, the total population being 11,000,000. China has more than 300,000,000 adherents of heathen religions. There are in Japan 118,000 Shinto temples and shrines and more than 70,000 Buddhist temples. Out of Japan's total population of 77,000,000 people, 72,000,000 are adherents of these two religions." MUELLER.

Attendance at American Lutheran Theological Seminaries. — According to a recent survey made by the *Lutheran* there are, inclusive of resident, graduate, and correspondence students, 1,406 students enrolled at the various theological seminaries of the American Lutheran church-bodies. The United Lutheran Church is credited with 533 of these: 131 at Chicago, 112 at Philadelphia, 90 at Hamma, 50 at Gettysburg, 48 at Northwestern, and the remainder at the

smaller institutions, Hartwick, Southern, Susquehanna, Waterloo, Saskatoon, Pacific. 973 are credited to the institutions of Lutheran bodies outside of the United Lutheran Church. At the head of these stands Concordia Seminary of the Missouri Synod with 457 students, including 70 in its graduate correspondence department. Augustana Seminary at Rock Island, Ill., belonging to the Augustana Synod, has an enrolment of 116; Luther Seminary of the Norwegian Church at St. Paul, Minn., 103; Wartburg Seminary of the Iowa Synod at Dubuque, Iowa, 76; Capital University of the Ohio Synod at Columbus, O., 69; Luther College of the same synod at St. Paul, Minn., 35. The seminary of the Wisconsin Synod at Wauwatosa was not included in the list. MUELLER.

Chesterton on Bryan. — The famous and racy British essayist, Gilbert K. Chesterton, has put in a kind word for the late Commoner in an article in his *Weekly* entitled, "The Case for Bryan." Mr. Chesterton pleads for an unprejudiced evaluation of Bryan's "personality, eloquence, genius," and points out that Mr. Bryan's thoughts were often much in advance of his age. With regard to the Fundamentalist struggle he says: "The Fundamentalists were perfectly right in maintaining that materialism can be, and often is, inculcated as a creed by those who are only supposed to be teaching a science. If there be any religious equality, the materialist has no more right to give the child a bias one way by means of biology than his rival to give a bias by means of Bible exposition. And anybody who says that a modern materialist would not give such a bias is as ludicrously ignorant of modern controversy as he is of common human nature." MUELLER.

May We Find Pentateuch Tablets? — Under this title, in the *Sunday-school Times* of Nov. 28, 1925, Dr. Melvin Grove Kyle, the noted archeologist and President of Xenia Theological Seminary, interestingly discusses the new and very promising work of excavating the ruins of the ancient Kirjath-sepher, "Booktown" (Josh. 10, 38. 39), halfway between Hebron and Beersheba. The name signifies that the town might have been a place where scribes congregated, or the seat of a library, and proper identification of the location should lead to the discovery of valuable materials. Parchment or papyrus would hardly be found; but clay tablets would still be intact. The especial value of the excavation Professor Kyle points out thus: "What about the materials of the library of Moses? — for library marks are all over the books attributed to him. Probably such materials came from Palestine with the patriarchs. And then, what of the books which Moses is said to have produced? Would not copies be made after they came into the land? What if some fragments of the Pentateuch should lie hidden in this old dust? Would it not still be 'booktown' after Caleb came into possession? Would not such an important leader in Israel have a copy of the sacred Book of the Law? And may not some fragments of it yet be found in the rubbish of that place? If some portion of the Pentateuch, especially some portion of Leviticus, which critics claim

must have been written during the Exile, or some part of Deuteronomy, which some assert to have been brought out in the days of King Josiah, should be found, then there would be, as at Ephesus in the days of Paul, 'no small stir.' . . . Of course, we must all realize that the work of the archeologist is like that of the diamond-hunter; he may get a Kohinoor, or he may get only worthless pebbles. . . . He trusts God and puts the rubbish through a sieve! . . . He endures all and ventures all in the hope of rendering a great service to civilization and especially to God's Book and God's people." The expedition will use Bible story in identifying the location. Caleb's daughter, to whom the city was given as a marriage portion, asked the favor of obtaining a city which should have springs of water; and a city with springs will be the first object of search. Another helpful feature will be the fact that the cities of this section have not been inhabited since the time of Nebuchadnezzar, and excavation will be unimpeded by remains of later inhabitants. Dr. Kyle will sail from New York in February to take personal part in the work, which is in cooperation with the American School of Archeological Research at Jerusalem, under the supervision of Professor Fisher of the University of Pennsylvania. Dr. Kyle will be President of the staff. MUELLER.

The Methodist Episcopal Foreign Board, reporting for the year which closed October 31, 1925, has placed at its disposal for educational, medical, and evangelistic work conducted in its mission-stations in 40 countries the sum of $3,193,403. The *Presbyterian and Herald and Presbyter* for November 26, 1925, comments on this large sum as follows: "No Church of our great land presents a more heroic history nor a more apostolic story in its proclamation of the Gospel in those regions beyond as well as on the home field. It is instructive to learn that the problems which cheer and depress, our advances and declines, are shared by the large sister churches with whom we cooperate for the same great ends." MUELLER.

Federal Control of Schools. — Among the business which will occupy the attention of Congress this coming winter, Federal school control will be prominent. Plans for the reorganization of the existing departments of education, laid out under the late President Harding's guidance, and presented already last year, will come up for action. These plans make no provision for a separate Department of Education. Another measure will be presented which is a new version of the defunct Smith-Towner bill and, in effect, a reversion to the advocated Federal control of local schools. It is very probable that the supporters of this measure, who also supported the old bill, will endeavor to amend or suppress the reorganization mentioned above and instead try to introduce the separate Department of Education, which, if successful, will lead to increasing control of schools by the Federal Government. The National Education Association has stated that this will in no wise infringe upon local school rights, as do the other advocates of the measure. But this is dubious assurance, since the simplest way for the Federal Government to

safeguard local rights in respect to schools would be to refrain from all legislation in the matter. The situation is one which should stir every friend of liberty, and especially of our own parochial schools, to unrelenting vigilance. MUELLER.

"Slush in the Presbyterian Pulpit." — That is the title of an article, not in a periodical professing to oppose the Presbyterian Church, but in the *Presbyterian* (November 26, 1925) itself; and the writer comments on the "slush": "Such utterances as the above would make it appear as if the conditions of the antediluvians and of Sodom and Gomorrah were returning and near at hand. Surely it is time to wake out of sleep." The preacher came into the pulpit from another body, but in his installation promised "to be zealous and faithful in maintaining the truth of the Gospel." He thus fulfilled his promise: "I believe in Christians and Jews, in Moslems and Hindus, in the followers of Buddha and Confucius. I believe in man, groping, thinking, fighting, and praying on his way up from an animal origin. . . . I believe in him now with all the darkness, cruelty, and stupidity that remains in his life, with all his sickening reversions to bestiality and superstition, with all his proneness to crucify his best and to abase himself obsequiously before his worst. . . . The lure of a mighty destiny summons him to fulfilment. A divinity is within him. . . . It doth not yet appear what he and his may become. We only know that all we thought and loved and did and hoped and suffered is but seed of what in them 'shall be flower and fruit.'" MUELLER.

BOOK REVIEW.

Luther gestohlen, entstellt und missbraucht. By *August Affeld*, Ev. Luth. Pastor at New Leipzig, N. Dak. 28 pages, 4½×6. 10 cts. (Lutheran Book Concern, Columbus, O.)

This is a doughty little polemic against Congregationalists who under the pretense of accepting Luther's doctrines are proselyting among Lutherans, especially among Lutheran immigrants. The difference between Lutheranism and Congregationalism is clearly pointed out. MUELLER.

Lenten Sermons. By *Dr. Oskar Pauk.* Translated by *John W. Richards.* 155 pages. (The United Lutheran Publication House, Philadelphia.)

The author of these sermons was chief pastor of St. Thomas's Church in Leipsic from 1884 to 1912. Dr. Charles M. Jacobs, who heard him, says in the Foreword: He was "tall and gray, with deep-set, flashing eyes, and a voice that, with its lightest tone, penetrated to the remotest corners of the great church. His first sentence would grip his audience, and attention never flagged a moment until the concluding Amen." One can feel the truth of this description even in this exceedingly well-done translation as one reads into the thirteen sermons in this volume, which were selected from the author's *Ich schaeme mich des Evangeliums nicht*, published in 1910. The power of these sermons lies in their masterful application of the *ordo salutis*, the exhibition of sin in all its forms and sin's divine

antidote, grace, to the needs of all sorts of people in the great university city from which the preacher drew his audiences. No one will regret having read these forceful appeals to the conscience and the faith.

DAU.

Evangelisch-Lutherischer Kalender, 1926. Lutheran Almanac, 1926. Published by the Ev. Luth. Joint Synod of Ohio and Other States. 9×6. 15 cts. (Lutheran Book Concern, Columbus, O.)

Both annuals contain interesting and instructive reading-matter and are of value to the outsider in furnishing him accurate information concerning the officers, pastors, etc., of the synod by which they are issued.

MUELLER.

The Lutheran World Almanac for 1926 and Encyclopedia 1924 to 1926. Compiled by *O. M. Norlie* and *G. L. Kieffer*. 287 pages. $2.00. (The National Lutheran Council, 437 Fifth Ave., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Besides the ordinary calendar matter this publication offers a wealth of information in sixteen sections, well indexed, on Lutheran affairs here and in foreign parts, which makes it indispensable to any one who is looking for an up-to-date exhibition of the status of the Lutheran Church.

DAU.

From Genesis to Revelation. By *Mildred Berry*. 260 pages, 7½×5. $1.75. (The Macmillan Company, New York.)

In his introduction, John Timothy Stone calls this remarkable condensation of the whole Bible "a little volume." If the volume is little, it is chiefly because it is printed in type so small that, for the ordinary eye, it is next to illegible. Even at that, the book contains 260 pages of compact reading-matter. Nevertheless, the effort is worth while. In twenty-eight lectures the author condenses the chief contents of the entire Bible. Her viewpoint is that of a conservative; her style is chaste and popular and her reasoning often profound. That, however, does not mean that her theology is always sound. There is a good deal of *eisegesis* in the book, and time and again Miss Berry speaks where God has chosen to be silent. Frequently, too, she fails to see the woods for trees. Notwithstanding all these faults, however, the book has undeniable merit. It is a masterpiece of condensation, omitting very little that is essential. It is a fine, popular Biblical theology, and critical readers who know how to sift chaff from wheat would do well to purchase and study it. It is an excellent guide, especially for those who in a limited series of lectures would like to treat the contents of the whole Bible. MUELLER.

The Student's Life of Paul. By *George Holley Gilbert, Ph. D., D. D.* 278 pages, including appendices and Index of Passages. 7½×5. $1.50. (The Macmillan Company, New York.)

This book aims to present the main facts of Paul's life in a "simple, scientific manner, without comment, entirely apart from a study of his theological teaching." That is to say, Dr. Gilbert attempts the impossible; for Paul cannot be duly studied apart from his theological tenets. The man Paul, cut out of the theologian Paul, is not a real being, but an abstraction. Paul lived Christ. His religion was the *raison d'être* of his life. Properly to delineate his life means to depict his religious ideal,

motives, and aims. Here lies the great fault of the book. The facts of Paul's life are given, but there is no motivation. It is a soulless biography. In his endeavor to suppress theological discussion, the writer succeeds in sketching only a bare outline of the great life of this "superman by the grace of God," which in the end does not satisfy the reader. Not all statements which the author makes are in accord with conservative scholarship, although, in general, radical views are avoided. The language is simple, but dignified, and the presentation of facts lucid. MUELLER.

The Training of Writers. By *Edward F. Garesche, S. J., M. A., LL. B.* 177 pages, 7×4½. (The Macmillan Company, New York.)

The chapters of this book have for the most part been rewritten from a series of articles which have appeared in the *Catholic School Journal* of Milwaukee. Of these the author offers such as in his opinion are most apt to encourage the art of writing. In eleven chapters he discusses such vital subjects as good reading, rousing the imagination, training the memory, encouraging the will to write, the rewards of writing, the mechanics of publication, etc. The little book teems with excellent suggestions and points out the evident fact that successful writing is neither magic nor genius, but just hard work, done with great care, and guided by common sense. MUELLER.

The Christian Belief in Immortality in the Light of Modern Thought. By *James H. Snowden.* 175 pages, 7½×5. $1.50. (The Macmillan Company, New York.)

In this volume the author considers the arguments which modern agnosticism has preferred against the belief of immortality and shows by many incontrovertible proofs that this sublime hope has not been shaken in the least by the many attacks which have been made upon it in ancient and modern times. The definition that "the belief in immortality means faith in the endless persistence of human personality" is not an adequate representation of the Christian belief in immortality. The Christian belief involves far more. It is something so glorious and transcendent that human intelligence cannot comprehend it. It remains an "article of faith." The author's manner of quoting Job, "I know that my Redeemer liveth, and apart from my flesh I shall see God," is characteristic of his personal attitude toward the Bible doctrine of the resurrection of the flesh. His book pretends to be a defense of the Christian belief in immortality, but it fails to show that belief in clear and adequate terms. MUELLER.

To Be Near unto God. By *Abraham Kuyper, D. D., LL. D.*, late Prime Minister of the Netherlands. Translated from the Dutch by *John H. de Vries, D. D.* 676 pages, 7½×5. $3.00. (The Macmillan Company, New York.)

This volume contains a choice selection of "meditations" from the facile pen of Dr. Abraham Kuyper, the great Dutch theologian and statesman. As preacher, editor, author, lecturer, professor, and statesman Dr. Kuyper accomplished great things. With unusual vigor and great faithfulness he unceasingly combated the tide of agnostic liberalism which perverted the churches of the Netherlands at his time and left a lasting

impress upon the hearts of thousands of devout followers, not only in his own country, but also abroad. Kuyper was a voluminous and versatile writer, who fought his great battles for conservative Christianity with a mighty pen and, in the midst of his struggles, added to his gigantic labors the writing of a devotional meditation every week, until he had composed more than two thousand of them. The meditations contained in this volume are centered upon the words of Ps. 73: "As for me, it is good *to be near God*," and they endeavor to show the blessedness of walking near God. More than some of Kuyper's heavier works, these brief meditations reveal the devout and pious spirit of the Dutch churchman, although in all of them the spirit of Calvinism prevails, and the tremendous difference between Lutheran and Reformed theology is plainly noticeable.

MUELLER.

The Gospel at Corinth. By *Rev. Richard Roberts, D. D.*, Minister of the American Presbyterian Church in Montreal. 173 pages, 7½×5. $1.75. (The Macmillan Company, New York.)

This volume contains seventeen sermons based upon various texts of Paul's First Epistle to the Corinthians. The theology of the author is the average brand of the modern preacher; while he mediates between Liberalism and Conservatism, his doctrinal foundation remains Calvinistic. Nevertheless, the author often grips the reader by his depth of thought and his felicitous application of the texts to modern conditions. The language is choice, often sublime, and no one can lay the book aside without having relearned the lesson that it is indeed a fruitful venture to make an entire book of the Bible the subject of a series of discourses. MUELLER.

Forces in Foreign Missions. By *George Drach, D. D.* 180 pages. (United Lutheran Publication House, Philadelphia.)

This is the second of a series of "Key Books" of the U. L. C., prepared under the general editorship of Drs. Knubel and Sherer. It deals particularly with the foreign missions of the U. L. C. It grew out of a course of lectures which the author delivered at the Lutheran Theological Seminary at Philadelphia, in the second semester of 1923, when he took charge of part of the work of Dr. Benze. The book is divided into seven chapters and reviews the forces for and against foreign mission work. Each chapter is followed by a questionnaire to facilitate review work. DAU.

The Diary of a Deacon. By *Raymond Etan.* 170 pages. (The Castle Press, Philadelphia.)

A member of a Lutheran congregation who happens to be employed at a bank finds himself elected deacon of his church. "How come?" he says, and others say it to him. He is at first dazed, and now there begins for him a series of discoveries. He finds out what his position in organized church life is and tells in twenty-one chapters a number of episodes that occur while he is in office. The narrative is in the form of entries which he makes in his diary. The whole is done in the breezy, brusk style of a business man, and there is a vein of humor running through the whole account, though all of it is quite serious. DAU.

The World's Living Religions. By *Robert Ernest Hume, Ph. D.* X and 312 pages. (Charles Scribner's Sons, New York.)

The History of Religion in the United States. By *Harry Kalloch Rowe, Ph. D.* IX and 213 pages. (The Macmillan Company, New York.)

Two philosophers have written these books on the history of religion. Their attitude is that of observers outside of, or, if you wish, above, the movements which they recount. Dr. Hume is Professor of the History of Religion in Union Theological Seminary. His book is one of the concise handbooks in the Life and Religion Series which the Scribners are getting out under the editorship of Frank K. Sanders and Henry A. Sherman. Dr. Hume has sketched the history of Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shinto, Judaism, Zoroastrianism, Islam, and Christianity. All these religions are treated on a par and their claims placed alongside of each other; but the claim of the Christian religion that it is the only true religion, and that every other religion must be, and is, in hostile opposition to it, is not brought out. The sketch of Christianity in this book is quite unsatisfactory. Dr. Hume was born in India and has worked in that country as missionary before he came to Union Seminary. He has maintained intimate relations with India, having served as exchange professor at the universities of Bombay and the Punjab and as lecturer at the Hindu University of Benares and the Moslem University of Alighar.

Dr. Rowe is professor at the Newton Theological Institute at Newton Center, Mass. His work was suggested to him by the perception that "the history of religion in America never has been written adequately. As in the case of other countries, it has been treated exclusively as a history of the Church and from the clerical point of view, or it has been dismissed by secular historians in a few paragraphs." Accordingly, the author has set himself the task to show that "in the making of a free and democratic nation, religion has played no mean part." Its general trend, he thinks, has been "gradual emancipation from the institutionalism and tradition of the Old World." This is not, and cannot be, true as regards the Roman Catholic Church, with which the perpetuation of the Old World papacy is of the essence of the Church. The references to the Lutherans in this book are meager and reveal no great acquaintance with the remarkable upward struggle. Of the distinct work of the Missouri Synod the author seems to know nothing. He notes with particular interest efforts for the unification and solidification of the Lutheran church-bodies. DAU.

Liberal Christianity. By *William Pierson Merrill.* 170 pages. (The Macmillan Co., New York.)

Out of destructive Bible criticism came the Modernists. Their bull-in-the-china-shop rampages brought forth the Fundamentalists. These, in turn, were repudiated as too authoritarian by a large body of Christians, who thought that they could avoid both extremes by being evangelical. But among them a conservative and a liberal trend developed. This book by the minister of the Brick Presbyterian Church in New York City sets forth the views of the liberal trend among the evangelicals and attempts to show that in its teaching and practical attitudes this type of liberal

Christianity reproduces the ideals of Christ and Paul and represents the hope of the world in the present chaotic conditions in the Church. Here is a sample of this "hope of the world": "To the liberal Christian much of the fabric of the substitutionary theology, its elaborate talk of 'covenants,' of offended justice, of accounts kept, of satisfaction to be rendered, of imputation whereby guilt and righteousness are 'reckoned' to others than to those to whom they naturally belong, of transmitted guilt from Adam's first sin, — much of this is felt and seen to be, not untrue so much as unreal, dealing with shadows rather than with the substance." DAU.

Christian Monasticism. By *Ian C. Hannah, F. S. A.* 270 pages. (The Macmillan Co., New York.)

This book was prepared by the professor of church history at Oberlin College as a guide for his students. It sets forth that, besides the tradition of Rome, monasticism was a pillar of medieval civilization, hence a great force in history. The author's footnotes and bibliographies at the end of each chapter show what reading he has done for his treatise. There is too much admiration and too little criticism of the evil of monasticism in this book, especially of the Jesuits. DAU.

Alternative Views of the Bible. By *John Bloore.* 157 pages. (The Macmillan Co., New York.)

At last some one has made a beginning of applying to the Modernist claims regarding the origin of the Bible the principle which Greenleaf years ago applied: the rule for establishing legal evidence. It is a step in the right direction and will help those who have been pushed to the edge of a precipice by Modernism. The greater part of the book is a review of the arguments of Fosdick and writers like him. It would be well if less attention were paid to these arguments and the positive evidence for the credibility of the Biblical writers were brought out more fully. DAU.

The Authentic Literature of Israel Freed from the Disarrangements, Expansions, and Comments of Early Native Editors. Edited with an introduction by *Elizabeth Czarnomska, A. M.* Part I: From the Exodus to the Exile. XXXV and 422 pages.

The Religion of the People of Israel. By *Dr. Rudolf Kittel.* Authorized translation by *R. Caryl Micklem.* 229 pages.

Cardinal Ideas of Isaiah. By *Charles E. Jefferson.* 199 pages. (These three publications of the Macmillan Co., New York.)

The first two of these publications are written from the standpoint of Higher Criticism and of the historical method of Bible study. In the first, the Old Testament as far as it is supposed to have existed before the Exile is taken apart, and each part is dated. The collection starts with the Decalog, which is assigned to ca. 1220; it is followed by the "First Collection of Proverbs" (Prov. 10—15), assigned to ca. 950, the "Second Collection" (Prov. 16—22, 16), assigned to ca. 900, and an "Appendix" (Prov. 22, 17—24, 24), assigned to ca. 615. Next comes the "History of the Children of Israel by the Judaic author J." It is assigned to ca. 850 and brings the history down to Rehoboam and Jehoshaphat. However, it does not embrace the story of the Patriarchs and the Judges, which is given

separately under "Notable Deeds of the Patriarchs and Heroes of Israel" and assigned to ca. 750. In this manner the collection of fragments of the Old Testament is continued to ca. 518, to which date two Ebed Jahve portions of Isaiah are assigned. The book is doing in another way what Haupt tried to do by his bankrupted enterprise of the *Polychrome Bible*. The author is Professor of Biblical and Comparative Literature in Sweet Briar College, Va. — The second title represents a British product, put forth with the author's consent. Dr. Kittel's *Religion of the People of Israel* is the outcome of lectures delivered by him at Uppsala on the Olaus-Petri Foundation. Dr. Kittel, it will be remembered, repudiated Delitzsch's *Die grosse Taeuschung*. He maintains the same attitude in this book, but traces "the ultimate roots of many religious ideas of the Hebrews to Canaanite thought." He also "lingers with particular sympathy over that point where a people, utterly broken and robbed of all power, found means to recover and start life afresh solely because of their faith in themselves and their future." This feature makes the book what the Germans call *tendenzioes*. — Dr. Jefferson's ten essays on the Value of the Study of the Hebrew Prophets in general and of great central thoughts in Isaiah in particular may to some extent be called an antidote against the two former books, because the author takes the stand that "modern scholarship has not taken away our Bible." This is not much, but it is something. DAU.

Alte Prophetenstimmen in neuer Zeit. *I. Jesaja in unsrer Gegenwart.* Zehn Predigten von *Lic. theol. Eberhardt Baumann*. 85 pages. *II. Jeremia in unsrer Mitte.* Zehn Predigten. By the same author. 87 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. d. Saale, Germany.)

The author is Consistorial Counselor and pastor of the German Reformed congregation at Stettin, Germany. The Swiss type of the Reformation is his ideal. His aim is to show, over against the damaging work of Higher Criticism, that the Old Testament has abiding value for Christians. He selects for his pulpit efforts sections of the Old Testament which are least discredited. There is a great power of persuasion in his sermons, and he preaches sin and grace and salvation on the basis of the work of Christ. But the weaknesses of the Reformed theology are manifest here and there, for instance, in the sermon on Is. 1, 10—20, where a magnificent opportunity to expound Luther's doctrine of justification has not only been missed, but utterly misused. DAU.

Einigung der Christenheit. Von *D. Nathan Soederblom*. Uebersetzt und eingeleitet von *Peter Katz*. 220 pages.

Nathan Soederblom. Ein Fuehrer zu kirchlicher Einheit. Von *Peter Katz*. 113 pages. (Both publications of C. Ed Mueller's Verlag, Halle a. d. Saale, Germany.)

The first title represents a German translation of the Swedish Archbishop's *Christian Fellowship*, on which plain and ample opinions were expressed in this publication. Coming from a Lutheran, the effort is an insult to our Church. — The second title represents a biographical sketch of the Swedish theological *prestidigitateur*. Protestant Germany must be blind if it expects salvation from that source. DAU.

Oremus. Collects, Devotions, Litanies, from Ancient and Modern Sources. Edited by *Paul Zeller Strodach.* 213 pages. (The United Lutheran Publication House, Philadelphia.)

Out of about 350 prayers in this collection about 35 are from Lutheran sources. The rest are from the sacramentaries and liturgical forms of the Greek and Roman Churches, usually in Anglican adaptation. Why this was done when Lutheran sources for this kind of devotional material have by no means been exhausted in our English Lutheran literature, is not easy to understand. DAU.

The Life of the Ancient East. By *Rev. James Baikie, F. R. A. S.* 463 pages. (The Macmillan Co., New York.)

What the excavations have brought to light concerning Abydos, Tell-el-Amarna, Thebes, Tutankhamen, Lagash, Babylon, Nineveh, Troy, Mycenae, Cnossos, and Gezer; how the people in these sections of the Ancient East "lived, thought, believed, and died"; and the methods by which this knowledge was obtained, — all this is fascinatingly told in this volume by one who has made an exhaustive study of the subject. Thirty-two full-page illustrations, a bibliography, and a sketch map of the lands in which excavations have been carried on, enhance the value of the book, which is one of the most instructive books on this subject that I have read. DAU.

Berettende om det Ottende Aarlige Aarsmoede af den Norski Synode af den Amerikanske. Evangelisk Lutherske Kirke. 117 pages.

Evangelisk Luthersk Folke-Kalender for Aaret 1926. 96 pages. (Both publications to be had at Lutheran Synod Book Co., 2307 Irving Ave., N., Minneapolis, Minn.)

The former publication represents the minutes of the synodical convention which our Norwegian brethren held at St. Peter, Minn., June 11—17, 1925. The opening sermon, in Norwegian, of Pastor John Hendricks, from Rev. 7, 9—12, discusses the theme: "Salvation Is of God." A Norwegian paper on "Judgment Day and the Signs Preceding It" was read before the convention, likewise a composite English paper on "True Christian Progress," to which fifteen pastors contributed. — The latter publication contains, besides the usual almanac material, good Christian reading-matter. DAU.

Monuments of the Early Church. By *Walter Lowrie, M. A.* 432 pages. (The Macmillan Co., New York.)

From whatever angle this handbook of a section of Christian archeology is tested, it proves remarkably serviceable in its chosen field — the monumental remains of Christian antiquity. Passing by all matters that are controverted and omitting everything that is not as fully established as it ever will be, the author tells in a scholarly way what the masters in archeology have told at greater length in their treatises on the monumental remains of the second to the sixth century. Within this period he presents the known facts regarding Christian Cemeteries, Christian Architecture, Christian Art (printing, sculpture, mosaics, miniatures), Minor Arts, and Civil and Ecclesiastical Dress. An excellent bibliography for each of these chapters is offered, the materials are arranged in a lucid order, and 182 illustrations adorn the pages. DAU.

Neue Christoterpe. 1926. 275 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. d. Saale, Germany.)

This well-known annual, founded in 1879 by Rudolf Koegel, Emil Frommel, and Wilhelm Baur, is at present edited by Julius Koegel. Besides brief stories and poems the present volume offers an article of historical value on Worms-Speyer-Augsburg by Dr. G. Ficker; an autobiographical article in which Dr. Friedrich Lahusen tells how he became a Christian minister after serving in a commercial establishment; a story by Marie Hochstetter, which relates how Bismarck received an impulse toward positive Christianity in connection with his wooing of his future wife, and an article which will particularly interest our brethren in Brazil. It describes a century of German evangelical *Kultur* in Brazil and the founding of the "Riograndenser Synode." Not a word is said about the work of the Missouri Synod in Brazil. Dr. A. W. Schreiber's article on the Stockholm Conference is too uncritical. DAU.

Die lutherischen Gemeindeschulen. Synodalbericht. Verhandlungen der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Brasilianischen Distrikts. A. D. 1925. 88 pages.

Der Luther-Kalender. 1926. Jahrgang II. Redakteur: *P. Alb. Lehenbauer.* 111 pages. (Both publications of Casa Publicadora Concordia, Porto Alegre, Brazil.)

Twenty-five years ago the Missouri Synod began work in Brazil. Later this work was extended to Argentina, and I think it has ramified into Paraguay. To get a glimpse of the arduous tasks and the constant battling against unusual odds, which was the lot of our pioneer workmen, and to view the respectable results that have been attained in a quarter century will reward any reader. Besides, the Synodical Report contains the conclusion of a fine paper on "Lutherische Gemeindeschulen" (Lutheran Congregational Schools) by Pastor A. Kramer. — The *Luther-Kalender*, which Pastor A. Lehenbauer offers, is in every respect a delight by its edifying contents, its pleasing make-up, and the spirit of consecration which breathes from every page. DAU.

Brief Mention.

Joulurauha 1925. The annual Christmas souvenir published by the Finnish Ev. Luth. National Church of America at its printery at Ironwood, Mich. The President of the Synod, *Rev. M. Wiskari*, is the editor. — **The Berkenmeyer Library.** By *Prof. John O. Evjen, Ph. D.* This is the Wittenberg Seminary's Bulletin No. 17 of Vol. XXII. It describes quite a number of the books now in the Wittenberg Seminary Library, which William Christopher Berkenmeyer brought with him from Germany when he came to New York and Loonenburg. — Augustana Book Concern sends us the **Minutes of the 66th Annual Convention of the Augustana Synod** at Minneapolis in 1925; also its **Almanac** for 1926; likewise, the well-known annual of *Rev. I. A. Nothstein*, **My Church**, and the similar publication by *C. A. Lindvahl*, **Korsbanneret.** Kristlig Kalender for 1926. — Success Printing Co., St. Louis, has issued **Der Stern der Weisen**, which is No. 8 in their "Jesu Juengerschaft" series. DAU.